



Incidents and Stories about Visitors to Masjid Nabawi (Salallahu Alaihi Wassalam)

The stories have been extracted from the book Fazail-e-Hajj Virtues of Hajj By Shaykhul-Hadeeth Maulana Mohammed Zakariyya Kandhalwi (RA)

May Allah grant this meeting to this humble writer through the waseelah of his beloved Nabi Muhammad (Sallaho Alaihe Wassallam). Ameen.

- 61) Having completed the visit to the grave of Rasulullah (Sallaho Alaihe Wassallam) and the Holy Places of Madinah, the visitor should first perform two farewell rekaahs in the Masjidun Nabawi, preferably in the Rowdha. Then offer the farewell salaam to Rasulullah (Sallaho Alaihe Wassallam). Now before leaving Madinah, pray for your needs and for acceptance by Allah of your Haj and ziyaarat. Pray also for a safe return to your home and that this should not be your last presence in the Holy Land.

Let the tears flow at the time of parting. If sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry. On departing give charity and read those sunnat prayers normally read on returning from somewhere. Depart now in the sunnat manner.

Due to my own weakness I could not fully write the proper aadaab of the presence at Madinah. However these points should serve as guide and I appeal to readers to overlook shortcomings. In my humble manner have I tried to stress two things while remaining inside the circle of the Shari'ah.

Firstly, honor and respect and secondly keenness and enthusiasm. It is now my intention to end this chapter with some incidents and stories about visitors to the Holy Tomb of Rasulullah (Sallaho Alaihe Wassallam) so that these may serve as examples to intending visitors. The famous story of Hazrat Utbah Rah, and some others have already been mentioned.

Story No. 1: (Episode)

Hazrat Uwais Qarni Rah was a famous Taabi'ee who was known as the best of Taabi'een (those who met the Sahaba, companions of Rasulullah (Sallaho Alaihe Wassallam)). He lived during Rasulullah (Sallaho Alaihe Wassallam)'s lifetime but because he had to serve his mother he could not meet Rasulullah (Sallaho Alaihe Wassallam). Rasulullah (Sallaho Alaihe Wassallam) himself called him; 'The best of the Taabi'een' and said to him: "If he should take an oath that something should happen then Allah will let that come to pass." And "If anyone should meet him, let him pray for your forgiveness." To hazrat Umar (RA) and Hazrat Ali (RA) Rasulullah (Sallaho Alaihe Wassallam) said: "Let Uwais pray for forgiveness on your behalf."

His virtues are great. He died in the Battle of Siffeen fighting on the side of Hazrat Ali (RA)

When he came to Madinah after Haj he entered the Masjid where someone pointed out to him the resting-place of Raslulullah (Sallaho Alaihe Wassallam). Beholding it he became so deeply affected that he fell down unconscious. On regaining his senses he exclaimed: "Take me forth from this city for never will I find rest in this place where lies buried the most beloved Rasul of Allah." (Ithaaf)

Story No. 2: (Episode)

Once one of the bedouins visited the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: 'O Allah you have commanded that slaves be set free. Here lies your most beloved messenger and here stands your slave at the final resting-place of Your Messenger. I beseech you, set free this humble slave from the fire of Hell. From the unseen came a voice: "For yourself alone did you ask freedom. Why not on behalf of all mankind? We have you free from Hell." (Mawaahib)

Story No.3 : (Episode)

Hazrat Asma-ee Rah relates: "Once a bedouin stood in front of the grave of Rasulullah (Sallaho Alaihe Wassallam) saying: "O Allah, here lies Your beloved, I am Your slave and Shaytaan is Your enemy. If You forgive me Your beloved here shall be pleased. Your slave will be successful, and the heart of Your enemy will be in great agitation. My Lord if You do not forgive me the heart of Your beloved shall grieve, your enemy shall be overjoyed and Your slave here will have been vanquished. O Allah it is a custom among the Arabs that whenever a great ruler among them pass away, they used to set free slaves besides his grave. Now Lord here lies the lord among leaders and rulers and here stand I, Your slave. Set me free O Allah from the fire of Hell."

Hazrat Asma-ee Rah says further: "Hearing all that, I said to that person: "O Allah, for that most appropriate question and the manner of asking Allah will surely forgive your sins." (Mawaahib)

Story No.4: (Episode)

Hazrat Hasan al Basri Rah says: "Haatim Asam Balkhy was an ascetic soofi who secluded himself in a vault for thirty years. He did not speak to anyone except when it was of dire necessity. When he visited the grave of Rasulullah (Sallaho Alaihe Wassallam) in Madinah he merely said: "O Allah, we have come to the grave of your beloved. Do not send us away from here with desires unfulfilled." A voice was heard from heaven saying: "Indeed have We only granted you the favor of visiting the grave of My beloved so that your greatest be granted. Go forth now. We have forgiven your and your companions and all those are present here." (See Zurqani on Mawaahib)

Story No.5: (Episode)

In "Qowl Badeeh" it is reported that Shaikh Ibrahim bin Hazrat Shayban Rah said: "When I visited Madinah after performing Haj, I said Assalamo alaykum at the grave of Rasulullah (Sallaho Alaihe Wassallam) and behold I heard a voice in reply from the inside of the room wherein he is buried saying "Waalaykum salaam."

Story No.6 : (Episode)

Hazrat Allama Qastalani Rah the famous scholar of Hadith writes in his book Mawaahib Ladunni: "Once I became so severely ill that doctors despaired for my health. For many years I remained thus. then one day on the 28th of Jamadil Ula 893 A.H. while in Makkah I prayed to Allah through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) that Allah heal me of my affliction. While I was asleep I saw a vision in which I saw a man with a piece of paper in his hand on which was written: "Rasulullah (Sallaho Alaihe Wassallam) has commanded that this medicine be given to Ahmad bin Qastalani." When I awoke I discovered that no sign of my illness remained."

Hazrat Allama Qastalani Rah further relates: "During the year 885 A.H. another such incident happened to me. On my return from visiting the holy grave of Rasulullah (Sallaho Alaihe Wassallam) my maid-servant seriously hurt in a collision with a deer as a result of which she suffered great pain and discomfort. Seeing this I prayed through the wasselah of Rasulullah (Sallaho Alaihe Wassallam) for her health and soon after I had a dream in which I saw a man by whose side was a Jinn in the form of a deer. It was that deer which had hurt my servant. The man said to me: "Rasulullah (Sallaho Alaihe Wassallam) has sent him to you." I then scolded the Jinn and made him swear never to do such a thing again. Thereafter I awoke and behold. I found that no sign of the maid's affliction remained."

Story No. 7: (Episode)

Hazrat Ibrahim Khawaas Rah relates: "Once on a journey I suffered such thirst that while traveling I fell unconscious. While in that state someone threw water on my face. When I regained my senses I beheld a very handsome man on horseback. He gave me water to drink and bade me to join him on his horse. I accepted his offer. Having gone a short distance he turned to me asking: "What place is this?" I replied: "This is the enlightened city of Madinah." He said: Descend now and when you reach the holy grave of Rasulullah (Sallaho Alaihe Wassallam) say to him that your brother Khidr sends his choicest salaams and greetings. (Rowda)

Story No. 8: (Episode)

Hazrat Shaikh Abdul Khair al Aqta Rah said: "Once on a visit to Madinah I suffered such hunger that for five days I had absolutely nothing to eat. I could not even find something to taste.

I went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and having greeted the Master and his two companions I said to Rasulullah (Sallaho Alaihe Wassallam): "O Rasulullah tonight it is my desire to be your guest." Having said that I proceeded towards the mimbar and went to sleep behind it. In my sleep I saw a vision of Rasulullah (Sallaho Alaihe Wassallam) sitting with Hazrat Abu Bakr (RA) in front of him. Hazrat Ali (RA) called me and said: "Look, Rasulullah (Sallaho Alaihe Wassallam) has arrived." "I rose and Rasulullah (Sallaho Alaihe Wassallam) gave me a piece of bread in my hand. I ate half of it. I woke up from that sleep I discovered that I still had the other half of that bread in my hand." (Rowd & Wafa)

A similar incident of Shaikh Ibn Jalaa is related in Story No. 23.

Story No. 9: (Episode)

Once one of the Abdal met Hazrat Khidr A.S and inquired from him whether he had ever met anyone among the saints whom he considered higher in rank than himself. To this he replied: "Yes, I have." I was present once in the Masjid in Madinah where I saw Hazrat Shaikh Abdur Razzak Rah dictating Hadith to his students. On one side was a young man sitting with his head bent on his knees. I went to him and addressed him thus: "do you not see the gathering listening to the words of Rasulullah (Sallaho Alaihe Wassallam). Why do you not join them?"

Without lifting up his head or turning in my direction the youth answered: "Over there you see those who listen to Hadith from the mouth of Abdur Razzak (slave of the sustainer), while over here you see him who listens to hadith directly from the Razzak (Allah)

Hazrat Khidr Rah said: "If what you say is true then you should be able to tell me who I am m who am I?" He lifted up his head and said: "If my intuition does not fail me then you are Khidr Rah." Hazrat Khidr Rah said: "From that I realized that among the saints of Allah there are such who are so exalted in rank that I cannot recognize them."

May Allah be please with them and cause us all to benefit through them -Ameen.

Story No. 10: (Episode)

One saintly person relates: "Once in Madinah we were discussing the miracles Allah caused to take place at the hands of those souls who are close to him. Near us a blind person was sitting listening to us, coming towards us he said: "I greatly enjoy your discussion. Listen to this story of mine. I am a person with the responsibility of feeding a family. I used to go in the direction of Baqi to fetch firewood. There on one occasion I saw a young man. Seeing him I thought to myself that perhaps he was mad. I wanted to rob him of his robe and ordered him to take it off. He refused saying: "Go away, go in Allah's care." Three times did I

order him to do that and he then said: "Do you seriously want to rob me of my robe?" I replied: "You have no other choice. I shall take it by force." Thereupon he pointed two fingers in the direction of my eyes and immediately both my eyes sprang out of their sockets and fell to the ground. Greatly perplexed and sorry I said: "For Allah's sake tell me who you are?" He replied: "I am Ibrahim Khawas."

Here we see one saint cursed the man, which made him blind another saint, hazrat Ibrahim Adham Rah on the other hand made duaa that the soldier who beat him be granted Jannah. The writer of Rowd explains the difference between the manner of retaliation of the two saints. Hazrat Ibrahim Khawas (RA) realized that his attacker would not repent unless he was punished, whereas Hazrat Ibrahim Adham Rah knew that his attacker would not repent unless he made duaa for him. In these ways both of them we helped unless towards repentance. (When the soldier came to hazrat Ibrahim Adham (RA) to seek forgiveness) he was told: "The head that require forgiveness I have left behind in Balkh." (Rowd)

Story No.11: (Episode)

Another saint relates: "While residing in Makkah there once came to me a Yamani friend saying: "I have brought for you a present."

Having said this he told a companion of his: "Tell him your story."

The man then related: "When I left my hometown Sa'faa in order to perform Haj a very large crowd of friends and well-wishers came to bid me farewell. Many came to the outskirts of the village. From among them one person asked me to convey his greetings to Rasulullah (Sallaho Alaihe Wassallam) and the two companions in Madinah. I went to Madinah but there in the Holy City I forgot to convey his salaams. I only remembered when we stopped at the first manzil, Zul Hulaifa, to put on our Ihraam. I said to my companions of the caravan: "Please take care of my camel for I have to return to Madinah as I have forgotten something there. They replied: "It is now time for the caravan to proceed. If you now return to Madinah you will never catch up with us before we reach Makkah." I said: "In that case when you proceed to convey my friend's salaam to Rasulullah (Sallaho Alaihe Wassallam) and the two companions (RA) night was already falling when I had done that. Outside the Masjid I met a person who had returned from Zul Hulaifa who informed me that my companions had left the first manzil and were already on route to Makkah. I went back to the masjid hoping that I would join another caravan that may leave for Makkah. Later I fell asleep. During the latter part of the night I saw Rasulullah (Sallaho Alaihe Wassallam) and his two companions (RA) in a dream. They were coming towards me.

Hazrat Abu Bakr (RA) said: "O Rasulullah, this is the person." Rasulullah (Sallaho Alaihe Wassallam) turned in my direction saying: "O Abul Wafaa!" I replied: "O Rasulullah (Sallaho Alaihe Wassallam), My name is Abul Abbaas!" Rasulullah (Sallaho Alaihe Wassallam) replied: "No, your name is Abul Wafaa (he who carries out his promise).

Then Rasulullah (Sallaho Alaihe Wassallam) took me by hand and placed me right in to the Masjidul-Haraam in Makkah. I had been there eight full days. When at last my former companions of the caravan arrives." (Rowd)

Story No. 12: (Episode)

Hazrat Abu Imaam Waasity Rah narrates: "One day I made up my mind to visit the grave of Rasulullah (Sallaho Alaihe Wassallam). Having reached the borders of the Haraam on the way to Madinah, I felt such extreme thirst that I feared for my life. Fearing that death was going to overtake me, I sat under a thorn tree. Suddenly there appeared before me a rider on a green horse, with green reins and a green saddle. In his hand he held a green glass in which was a greenish drink. Three times I drank from it but not a drop became less in

the glass. Then he asked me where I was going to and I replied: "I was on my way to Madinah to convey my salaam to Rasulullah (Sallaho Alaihe Wassallam) and his two companions (RA)"

Then he said: "When you reach Madinah and when you have greeted them then please convey salaams from me to Rasulullah (Sallaho Alaihe Wassallam) and his companions (RA) saying that Ridwaan conveys salaams to you three." (Rowd)

(Ridwaan is the name of the angle who is guardian over Jannat.)

Story No. 13: (Episode)

Hazrat Sayyed Ahmad Rifa'ee Rah is very well known as one of the foremost saints and mystics of Islaam. In the year 555 A.H. he went for Haj. Thereafter he visited Madinah and standing in front of the grave of Rasulullah (Sallaho Alaihe Wassallam) he recited the following couplets:

"From far off the thee did I send my soul,
On my behalf to greet you in your resting place,
Here now O Rasulullah (Sallaho Alaihe Wassallam) is my body to greet you,
Stretch forth your hand that my lips may kiss you."

Indeed was the hand of Rasulullah (Sallaho Alaihe Wassallam) stretched from the grave and in the presence of an estimated 90 thousand visitors did Sayyed Ahmad kiss it. (See Al Haawee by Suyuti)

Story No. 14: (Episode)

It is related that when the father of hazrat Sayyed Nuruddin Ayjee Shareef Afeefuddin Rah visited Madinah he read the salutation in front of the grave of Rasulullah (Sallaho Alaihe Wassallam). When he said Assalamo alaika Ay-yuhan-nabiyu wa-rahmatullahi wa-barakatuh, he and all those present with him heard a voice from the direction of the grave answering: "Wa alaykum salaam, O my son."

Story No. 15: (Episode)

Hazrat Shaikh Nasr Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Saeed Soofi al kar-khi Rah says: "After Haj I went to visit Rasulullah (Sallaho Alaihe Wassallam) in Madinah. Having greeted him I was seated near the grave when shaikh Abu Bakr Diyar Bakri arrived and greeted Rasulullah (Sallaho Alaihe Wassallam): "Assalamu Alayka ya Rasulullah."

From inside the room of the grave I heard a voice replying: "Wa Alaykumsalaam ya Aba Bakr." All those in the immediate vicinity also heard this reply.

Story No. 16: (Episode)

Hazrat Yousuf bin Ali Rah relates: "In Madinah there lived a woman from the Hashimi family whose servants used to ill-treat her. She went with her complaints to Rasulullah (Sallaho Alaihe Wassallam) where she poured out her heart. From the grave was heard this reply:

"Do you not prefer to follow my excellent example.
Have patience as I patiently preserved"

She said: "After hearing that voice all my grief disappeared and all the servants who used to annoy me passed away."

Story No. 17: (Episode)

Hazrat Ali (RA) relates: "Shortly after the burial of Rasulullah (Sallaho Alaihe Wassallam) a bedouin came to the grave and said: "O Rasulullah (Sallaho Alaihe Wassallam) we have indeed heard all that you came to convey and whatever Allah had revealed to you did you preserve and so did we. Indeed in that book, which Allah revealed to you do I find this verse?

"And when they were unjust to themselves, they come unto thee and ask Allah's forgiveness; and the Rasul had asked forgiveness for them; they would have found Allah indeed Oft-Forgiving, Most Merciful. (Surah Nisaa-64)

Story No. 18: (Episode)

Hazrat Abdullah bin Salaam (RA) narrates: "While Hazrat Uthman (RA) was besieged in his house by his enemies I once went to greet him there. He said to me: "Dear brother it is good that you have come. Through that window I have seen Rasulullah (Sallaho Alaihe Wassallam) in a vision and he said to me: "O Uthman I notice that men have detained you in your home. They have let you suffer thirst without water." I replied: "Yes sire, they have." Rasulullah (Sallaho Alaihe Wassallam) then hung down a pail of water from which I drank- the coolness of which I still feel between my shoulder blades and my breast. Thereafter Rasulullah (Sallaho Alaihe Wassallam) said: "If you so desire then you will be assisted in combat against them, and if you so wish you may come and break fast with us this evening." I then expressed my desire to meet the Holy Rasul."

That same day Hazrat Uthman (RA) was killed. May Allah be pleased with him.

Story No. 19: (Episode)

In Makkah there once lived a man called Hazrat Ibn Thabit Rah. He used to perform Haj every year and thereafter he used to travel to Madinah for ziyaarat. This he did for seventy consecutive years. It so happened that for some reason he once could not go for ziyaarat to Madinah. While sitting in his room one day, lightly asleep, he saw Rasulullah (Sallaho Alaihe Wassallam) saying to him in a vision: "O Ibn Thabit, this year you did not come to meet me, for this reason I have now come to visit you." (Al Haawee)

Story No. 20: (Episode)

During the Khilafat of Hazrat Umar (RA) Madinah was troubled by great draught and hunger. A certain man presented himself at the grave of Rasulullah (Sallaho Alaihe Wassallam) saying: "O Rasulullah (Sallaho Alaihe Wassallam) your ummat is suffering destruction. Beseech Allah that rain descend from the heaven."

Thereupon he saw Rasulullah (Sallaho Alaihe Wassallam) in a dream in which Rasulullah (Sallaho Alaihe Wassallam) said to him: "Convey my salaams to Umar and tell him rain will come. Tell him also he holds on to intelligence and reason."

The man conveyed the message to hazrat Umar (RA) when he heard the message hazrat Umar (RA) wept bitterly and exclaimed: "Allah as much as is in my power I try not to be unmindful." (Wafaul-Wafa)

Story No. 21: (Episode)

Hazrat Muhammad bin Munkadir Rah relates: "A man once left eighty gold coins in trust with my father before leaving for Jihaad. He said to him on leaving: "If you should be in need, you may use them. Then I

shall reclaim the amount when I return." After that Madinah experienced great need with the result that my father spent the whole amount.

When the man returned and claimed his money, my father promised to return the sum the following day (not knowing where it was going to come from). My father then went to the grave of Rasulullah (Sallaho Alaihe Wassallam) where he made duaa for the whole night, sometimes at the grave and sometimes at the mimbar, begging for a way out of his predicament. In the latter part of the night he heard a voice coming to him from the darkness near the grave saying: "O Abu Muhammad, take this."

My father stretched forth his hand and a bag was given to him. In it were eighty gold coins!" (Wafaa)

Story No. 22: (Episode)

Hazrat Abu Bakr bin Al Muqri (RA) relates: "Hazrat Imam Tabrani R.A, Hazrat Abu Shaikh (RA) and I were together in Madinah. We could not find anything to eat. Suffering hunger we used to fast for days on end. In the evening at Esha time I went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O Rasulullah (Sallaho Alaihe Wassallam) hunger has overtaken us." Returning from there Hazrat Abu Qasim Tabrani (RA) said to me: "Sit down. Food shall either come to us or we shall die." Hazrat Ibn Munqadir (RA) (Abu Bakr) says: "Abu Shaikh and I waited while Hazrat Imam Tabrani (RA) remained seated, in deep thought. Suddenly a man from the Alawi family knocked at the door. We opened the door and found a man with two servants, each one carrying a large basket with many kinds of delicious foods. We all then ate and having filled our stomachs we thought that the leftovers would be eaten by the servants. However the Alawi left all with us and said before leaving: "You have complained about hunger to Rasulullah (Sallaho Alaihe Wassallam). I have seen Rasulullah (Sallaho Alaihe Wassallam) in a dream and he commanded me to bring food to you. (Wafaa)

Story No. 23: (Episode)

Hazrat Ibn Jalaa (RA) relates: "While in Madinah I once suffered tremendous hunger. It became so unbearable that I presented myself at the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O Rasulullah (Sallaho Alaihe Wassallam) I suffer great hunger. I am now your guest." Thereafter sleep overtook me and in a vision I saw Rasulullah (Sallaho Alaihe Wassallam) gave me a piece of bread. I ate half of it and when I woke up I found myself with the other half of that piece of bread still in my hands." (Wafaa)

(A similar incident of Shaikh Abdul Khair Aqta is related in story No. 8)

Story No. 24: (Episode)

Sufi Abu Abdillah Muhammad bin Abi Zar'aa relates: "My father, Abu Abdullah Khafif and I once came to Makkah and in the Holy city we suffered great hunger. In that destitute condition we traveled to Madinah. We slept without any food on empty stomachs. I was then a mere child and repeatedly complained to my father of the hunger that I felt. My father then went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and after having greeted him said: "O Rasulullah (Sallaho Alaihe Wassallam) today I am your guest." Having said that my father sat down in meditation. After sitting like that for a short while he lifted up his head and we saw him first crying and then laughing. Someone asked him the reason for his strange behavior and he replied: "I have seen Rasulullah (Sallaho Alaihe Wassallam) and he gave me a few dirhams. When I opened my hands I found a few dirhams there."

Sufi Abu Abdillah further relates: "Allah blessed us so much that with those dirhams we fulfilled our needs till we reached our hometown of Shiraz."

Story No. 25: (Episode)

Hazrat Shaikh Ahmad Muhammad Sufi (RA) says: "Once I wandered around in the wilderness for about thirteen months suffering such great tribulation that my very skin dried out. In that perplexed condition I reached Madinah. There I first greeted Rasulullah (Sallaho Alaihe Wassallam) and his two companions. Afterwards I fell asleep. In my dream I saw Rasulullah (Sallaho Alaihe Wassallam). He said to me: "O Ahmad, you have come to me." I replied: "Yes Sir, I have come and I am suffering from hunger. Now I am your guest." Rasulullah (Sallaho Alaihe Wassallam) said: "Open your two hands." I did as I was bid and Rasulullah (Sallaho Alaihe Wassallam) filled them with dirhams. When I awoke both my hands were still filled with money. From there I immediately rose to buy bread and faluda and then returned to the wilderness (desert) (wafaa)

Story No. 26: (Episode)

Hazrat Thabit bin Ahmad Abul Qasim Baghdadi (RA) relates that he once saw a muazzin reciting the azaan for Fair salaah in the Masjid of Madinah. When the muazzin said:

"Assalaato Khairum minan nowm."
(Verily salaah is better than sleep).

A servant came along and struck him a hard smack. Crying he exclaimed. "O Rasulullah (Sallaho Alaihe Wassallam) see what is done to me in your esteemed presence!" immediately after the complaint the servant was paralyzed and fell down. People who were nearby picked him up and took him home where after three days he died. (Wafaa)

Story No. 27: (Episode)

Hazrat Sayyad Abu Muhammad Abdus Salaam Husainy (RA) says: "Once, for three days I could find nothing to eat in Madinah. Then I went to perform two rakaahs near the mimbar. I then turned to the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O my grandfather, I am hungry and my heart desired that I eat thareed."

Thereafter I went to sleep. After a short while someone came along and woke me up. He had with him a wooden bowl in which was the most delicious thareed made with oil and meat, and with a very fragrant aroma. This he gave to me. I asked where that came from and he replied: "for three days now my children have been asking me to cook the thareed and only today did I find the means to do so. Then having cooked it I fell asleep and in my sleep Rasulullah (Sallaho Alaihe Wassallam) came to me and said: "One brother of yours has asked of me to feed him with that very food. Feed him now on my behalf." (Wafaa)

Story No. 28: (Episode)

Hazrat Shaikh Abdus Salaam bin Abil Qasim Saqali (RA) says: "a man told me." I was once in Madinah and had become so destitute that I had nothing and as a result I became very weak. At the grave of Rasulullah (Sallaho Alaihe Wassallam) I said: "O you sire of the predecessors and those who come after! I have come from Egypt and for five months now I have been in your presence. I beg of Allah and of you that one such person should take charge of feeding me or that I be made able to depart homewards from here. Thereafter I prayed for further things and went to sit down near the mimbar."

"Presently I noticed a man standing before the grave saying something of which I heard him say:

"O my grandfather, O my grandfather."

From there the man came to me. He took me by the hand and said " Rise".

"I arose and went with him. We left the Masjid through Baab-e-Jibra'il and from there past Baqi and entered a tent. In it we found a slave-girl baked bread. While they worked my host kept me busy in conversation. When the bread was ready the girl cut them in halves and placed them before us in two places. Then she brought a container with ghee and poured it over the bread. Then she put before us some of the very best dates. My host did me to eat which I did."

"He again asked me to eat and once more I ate till I was full. When he encouraged me a third time I said: "Sir, for many months now I have not eaten wheat. I cannot eat any more." He took all that was left and place it in a basket and put with it about one Sa'a (about 7 kilograms) of dates. Then he asked me my name, which I told him. Then he said: "By Allah, do not ever complain to my grandfather, Rasulullah (Sallaho Alaihe Wassallam) again. It disturbs him greatly. For as long as you remain here and whenever you have the need for food it shall be sent to you."

Then he said to his slave: "Take this basket and go with our guest to the grave of Rasulullah (Sallaho Alaihe Wassallam)." I took leave of him and went with the slave towards the grave. When we reached Baqi I said to the slave: "It is alright, for now I know the way. You may return. The slave replied: "By Allah, I have not the right to return without having left you at the grave. Perchance Rasululllah (Sallaho Alaihe Wassallam) will inform my master if I should. So saying he accompanied me right to the grave. For four days did I eat from that basket. When the supply was exhausted and I felt hungry, the same slave came to me again with food and so it went on until a caravan left for Yanbu and I went with them (to return home) (Wafaa)

Story No. 29: (Episode)

A blind man, hazrat Abul Abbaas bin Nafes Maqri (RA) relates: "While in Madinah I suffered hunger for three days. I then went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O Rasulullah (Sallaho Alaihe Wassallam)! I am indeed suffering from hunger. Thereafter as a result of the great weakness in my body, I fell asleep. While asleep a young maiden came to me and shook me by the leg to awaken me and called me to follow her. I did as she requested. She took me to her house and placed before me some bread, ghee and dates. Then she said: "Abul Abbas, eat for my grandfather commanded me to feed you and whenever you feel hungry you are free to come here and partake of our food." This story is also rebated by hazrat Abu Sulayman (RA) who goes on to say that numerous similar stories are related.

It will be noticed that in the majority of cases Rasulullah (Sallaho Alaihe Wassallam) ordered such people who were blood relations belonging to his noble family. This was especially the case when the hungry were in need of food. And so it should be because those who love to give in charity will always take from their own household to assist those who are in need. For this very reason Rasulullah (Sallaho Alaihe Wassallam) preferred to command members of his own family (the sayyads) to feed the needy. (Wafaa)

Story No. 30: (Episode)

In his book Tow-theeq Ural-Imaam, Hazrat Imaam Baazri (RA) reports a story on the authority of Hazrat Abu No'maan (RA): "A ma from Khurasan used to come for Haj annually. After Haj he used to visit Madinah and among other things always paid his respects to Hazrat Sayyad Tahir Alawi (RA) and presented him with gifts. Once someone from Madinah said to the Khurasani: "whatever you give to Sayyad Tahir Alawi is being wasted by him and in fact is being spent for sinful purposes."

For this reason, when he again came to Madinah, he gave him nothing. When he came the following year he again has him nothing and distributed his presents among the poor of Madinah. Before he left his home for Haj in the third year he saw Rasululllah (Sallaho Alaihe Wassallam) in a dream in which Rasulullah (Sallaho Alaihe Wassallam) said to him: "You have wronged Sayyad Tahir Alawi. You believed the words of his enemy and thereupon stopped your gifts to him. Let that not happen again. Whatever you refused him in the past should be given and continue to do so in the future."

When the Khurasani awoke he was overcome by great fear. He filled a bag with six hundred dinars on which he wrote the name of Sayyad Tahir and took it with him to Madinah. When he arrived at he house of Sayyed Tahir he found a large gathering around him, listening to him. On seeing him the Sayyad said: "O man from Khurasan, if Rasulullah (Sallaho Alaihe Wassallam) did not speak to you, you would not have reached me now. You have believed the words of Allah's enemy and withheld your charitable gifts from me. And only when you were commanded by Rasulullah (Sallaho Alaihe Wassallam) to present the gifts of three years did you come here. Come forward and give me the six hundred dinars."

Hearing this the Khurasani was surprised. He admitted that it was indeed as the Sayyad said. Before handing over the bag he asked: "But how did you come to know of this?" to which Sayyad Tahir replied: 'I know the whole story. When the first year gave me nothing, it affected me greatly because I suffered of want. When the second year you came and wen away without giving anything, and I came to hear of it, it pained me much more and I still suffered. Thereafter I saw Rasulullah (Sallaho Alaihe Wassallam) in a dream in which he said to me: "Be not distressed for I have scolded the Khurasani n a dram and I have exhorted him to present that which he withheld in the past and that as long as it is within his power, never to stop giving you." And I thanked Allah for that dream and vision. So when you appeared before me today I was certain that my dream was true and that you did see a dream.

On hearing this the Khurasani took out the bag with the 600 dinars and gave it to the Sayyad. He kissed his hand and begged forgiveness for his fault in believing the word of his enemy.

Sayyed Samhudi related this story and then explained that hazrat Sayyad Tahir (RA) was actually the son of Hazrat Yahya (RA) son of Hazrat Husain (RA) son of Hazrat Jafar (RA) son of Hazrat Ubaid husain (RA) the son of Hazrat Ali bin Abi Talib (RA) May Allah be pleased with them all. (Rushfa)

Story No. 31: (Episode)

A lady came to hazrat Aa'isha (RA) begging her to let her see the grave of Rasulullah (Sallaho Alaihe Wassallam) in the room where he is buried. Hazrat Aa'isha (RA) pulled away the curtain and when the lady saw the grave she cried so bitterly and continuously that she died there. (shifa)

Story No. 32: (Episode)

Abdah the daughter of Khalid bin Hazrat Ma'dan (RA) says: "Whenever my father used to lie down to sleep at night he used to become very restless and impatient to see Rasulullah (Sallaho Alaihe Wassallam). Then he used to call out the names of the Hazrat Muhajireen (RA) and Hazrat Ansar (RA) and say: "O Allah these men are my predecessors and indeed does my heart long to meet them and my longing and yearning for them knows no bounds. O Allah let death overtake me quickly that I may meet them. " This he used to say until he fell asleep." (shifa)

Story No. 33: (Episode)

Hazrat Uthman bin Haneef (RA) reports: "A certain man came to see Hazrat Uthman (RA) on more than one occasion for some need but found that the Khalifa paid no attention to him and neither did he try to assist him in his need. This man then complained to Hazrat Ibn Haneef (RA) who advised him thus: "Perform wudhu and go to pray two rakaahs in the mosque of Rasulullah (Sallaho Alaihe Wassallam). Then recite this duaa:

"O Allah I beseech Thee and I turn to Thee through Our Nabi Muhammad (Sallaho Alaihe Wassallam), The Prophet of Mercy. O Muhammad, through thee I turn to thy Lord that my need be fulfilled. Then having read this put your need before Allah."

The man did as he was advised. Thereafter he went to Hazrat Uthman (RA) when he reached there he was surprised to see the gate keeper coming out to meet him and guide him into the presence of Hazrat Uthman (RA) who met him with great honor and respectfully begged his pardon for not having been able to assist him. Hazrat Uthman (RA) then asked him about his needs and very quickly settled and assisted him saying: "And if there is any further need for my help in future then inform me thereof without any hesitation."

The man left and returned to Hazrat Ibn Haneef (RA) to thank him for his advice and said: "Through your intercession and pleading, my problem is settled." Hazrat Ibn Haneef (RA) replied: "I never did any pleading on your behalf. The truth of the matter is that I was once in the presence of Rasulullah (Sallaho Alaihe Wassallam) when a blind man came to complain of his blindness. Rasulullah (Sallaho Alaihe Wassallam) said: "If you so wish, then have patience and if you so wish, I shall pray to Allah for your sight." The man said: "O Rasulullah (Sallaho Alaihe Wassallam), I even have no guide to lead me: and suffer great discomfort." Thereupon Rasulullah (Sallaho Alaihe Wassallam) told him to make wudhu, perform two rak'ahs and then recite this same prayer; thereafter problem to Allah. It was not long afterwards that the same man came along healed of his blindness with no loss of sight at all." (The story of the blind man already passed under number thirty two of 'Adaab of Ziyaart')

Story No. 34: (Episode)

Hazrat Abdullah bin Mubaarak (RA) says: "I heard Imaam Abu Haneefa say: "When Hazrat Ayyub Sakhi'tiyani (RA) was in Madinah, I also was present and I watched to see how he was going to pay his respects to Rasulullah (Sallaho Alaihe Wassallam). I saw him standing facing the grave and with his back to the Qiblah. Standing there without saying any words he just cried and cried." (Wafaa)

Story No. 35: (Episode)

Abu Mihammad Ash'baily says: "Once a man from Granada became so seriously ill that doctors gave up all hope for him. The Vazir, Hazrat Abu Abdullah Muhammad (RA) wrote a letter addressed to Rasulullah (Sallaho Alaihe Wassallam), which he gave to the Haajis to be read at the grave of Rasulullah (Sallaho Alaihe Wassallam). In it he also wrote a few lines of poetry, which are mentioned in 'Wafaa'. In the letter he wrote a prayer asking for the return of good health of the sick one. The caravan reached Madinah where the letter was read before the grave. When the reader returned from Haj and met his former sick brother he was surprised to see him in such excellent health as if he had never been ill at all (Wafaa)

Story No. 36: (Episode)

Hazrat Aa'isha (RA) relates that when her father, Hazrat Abu Bakr (RA) fell ill, he said: "When I pass away bring my body to the grave of Rasulullah (Sallaho Alaihe Wassallam) and inform him that this is Abu Bakr whose heart-felt desire is to be buried next to you, if from the grave permission is granted bury me there: otherwise let me be buried in the Baqi."

Thus when he died his body was taken to the grave of Rasulullah (Sallaho Alaihe Wassallam) and permission was requested, to which a voice from the grave replied: "Let him enter with honor and respect."

Hazrat Ali R.A says: "That when the end came near for hazrat Abu Bakr (RA) he made me sit near him and said: "O Hazrat Ali (RA) when I die, wash me with those same hands with which you washed Rasulullah (Sallaho Alaihe Wassallam) and having put scent over me take my body to the room wherein lies Rasulullah (Sallaho Alaihe Wassallam). Beg his permission for me to be buried there. If permission is granted, let me be buried there; otherwise let me lie with the Muslims in their graveyard; -Baqi."

Hazrat Ali (RA) continues: "When the body was ready for burial and placed before the grave, I came forward and said: "O Rasulullah (Sallaho Alaihe Wassallam), this is Abu Bakr who begs permission to be buried next to you." Hazrat Ali (RA) says: "I saw wit my own eyes the flap of the door opening and a voice was heard saying: "Bring the friend to his friend."

(In his book Hazrat Khassa'is-e Kubraa Allama Suyuti (RA) discussed these reports and considered them both weak and rejected. However that is looking at it from the eyes of a Muhad'dith. The historical aspect is not denied.)

Story No. 37: (Episode)

Hazrat Sa'eed bin Musayyib (RA) is one of the most noted Taabi'een, about whom many wondrous tales are told regarding his great asceticism, fear of Allah and fearlessly speaking the truth in the face of adversity. For fifty years he did not miss any salaah with jama'ah, and for forty years he heard the Azaan for salaah while already in the Masjid; awaiting salaah at all times. For fifty years he performed Fajr salaah with the same wudhu with which he performed Isha salaah.

In the well-known battle of Harrah in the year 63 A.H. between the forces of Yazid and the people of Madinah, the people of Madinah were so filled with fear that many of them fled and dispersed. Some remained in their homes, while the horses of Yazid 's armies roamed around in the Masjid. It was such a battle wherein 1700 strong Muhaajereen and Ansaar were killed and more than 10,000 civilians lost their lives apart from women and children (see Wafaa)

During that period Hazrat Ibn Musayyib (RA) found himself completely alone in the Masjid at times. He says: "For days on end no one else entered the Masjid for all that time; I heard the Azaan and the Iqaamat from the grave of Rasulullah (Sallaho Alaihe Wassallam). (Khasa'is kubra)

These stories were examples from the lives of those filled with love for Rasulullah (Sallaho Alaihe Wassallam), ready to sacrifice for his sake. Now, before ending this chapter, I wish to mention three incidents by way of a warning.

Story No. 38: (Episode)

During the Khilaafat of Ameer Mu'aawiyah, Marwaan the governor of Madinah, desired to remove the mimbar of Rasulullah (Sallaho Alaihe Wassallam) from the Masjid of Madinah to Syria. It is possible that the intention may have been formed after consultation with Muaawiya or merely for the sake of attaining blessing.

As soon as workmen began to dismantle the mimbar, and eclipse of the sun took place at Madinah, as such darkness descended that the stars became visible. People were filled with fear and ascribed this to the fact that the mimbar was being removed.

Marwaan appeared before the people and in a sermon apologetically explained that the intention was not to remove the mimbar. Ameer Mu'aawiyah had written from Damascus saying that there was the danger of the mimbar being attacked by white ants eating away the bottom steps. For this reason it has been decided to add further steps to the bottom, and thus increase the height. Soon a carpenter was called to add six more steps to the bottom, and on top of that the mimbar was palced. The mimbar then came to have nine steps, whereas previously it had only three steps during the time of Rasulullah (Sallaho Alaihe Wassallam); viz, two steps and one for seat on top. (Nuz'hah)

Story No. 39: (Episode)

Hazrat Sultan Nuruddin (RA) was a very just ruler, and a very god-fearing person who spent much of his time in special prayer, meditation and Zikr'ullah. He was a very saintly man whose nights were spent in Iaadah.

After performing salaah of Tahaj'jud one night he went to sleep and in a dream he saw Rasulullah (Sallaho Alaihe Wassallam); who pointed out towards two squint-eyed persons and said: "Protect me from these two."

The Sultan awoke in distress. He performed wudhu and said nafl prayers before he went back to bed. He had hardly fallen asleep when he saw exactly the same dream. Once again he woke up, did as before and again fell asleep. He had hardly closed his eyes when he saw the same dream for the third time. This time he rose from his bed and realized that there was no time for sleep. Hastily he summoned his wazir a man called Jamaluddin- who also was a very saintly person. After having told him the story thus far, the wazir said: "Now there is no time to loose, let us hasten to Madinah and let no one be informed of this dream."

Preparations were made in great haste and with twenty chosen men and fast camels loaded with goods they set forth. They traveled speedily by night and day. On the 16th day they arrived in Madinah from Egypt. Outside Madinah they washed themselves and with dues respect and humility came to the Mosque to perform salaah in the Rowdha. There the Sultan remained seated, deep in thought wondering what to do, elsewhere the wazir was making an announcement that the King had come for Ziyaarat and to distribute gifts to the people of Madinah. He also made arrangements for a huge feast to which all people of Madinah were invited. All the people had come for the gifts. While these were distributed the king stood by eagerly scanning the faces of all who came forward, more and more came but he did not see the two faces, which appeared in the dream.

When at last the king inquired whether all the people of Madinah had come forward, it became known that there were two persons who did not do so. He was informed that there remained two such saintly persons who had come from the west and usually distributed much charity; neither did they take any gifts from anyone; nor did they mix with the people. They appeared to be two ascetic persons.

The king summoned them to his presence and on seeing them immediately recognized them. They were the ones showed to him by Rasulullah (Sallaho Alaihe Wassallam).

The king asked them: "Who are you?"

They replied: "We are from the west. We have come to perform haj and now have come here for Ziyaarat. We desire to stay here as neighbors of Rasulullah (Sallaho Alaihe Wassallam) and thus we are here."

The king said: "I bid you to tell me the truth."

Again they insisted on what they had said. The king inquired as to where they lived and was informed that they had taken up their residence in a house just outside the mosque opposite the grave of Rasulullah (Sallaho Alaihe Wassallam). Thereupon the king ordered them to be kept there in custody while he himself went to investigate. He went to inspect their house. There he found numerous goods, wealth and books. Etc. but the investigation brought forward nothing startling, which could be connected with the dream. This left the king greatly troubled and worried. From all sides the people of Madinah came to intercede on their behalf, begging their release, saying:

"These are two saintly and ascetic men; they fast b y day and pray all night saying their prayers in the Rowdhatul Jannah, they visit the Baqi daily and every Saturday visit the Masjid of Quba. They never refuse any begger and during the year of drought and famine in Madinah, they had great sympathetic dealing with the Madinites."

When the king heard this, he was even more distressed, worried and amazed. He knew not what to do. Then a sudden thought came to him that he should lift up their prayer mat, which had been spread over the floor. Underneath was hole a which had been dug into the earth and which extended to very near the grave of Rasulullah (Sallaho Alaihe Wassallam). When the people saw this they were struck dumb. Trembling in anger the king started beating them incessantly and said: "Tell the truth."

At last they came out with their true story that they were Christians and a certain Christian king had given them much wealth and had promised them even more; and the disguise themselves as Hajis; to proceed to Madinah and to remove the body of Rasulullah (Sallaho Alaihe Wassallam). Hence they came to Madinah. By night they dug a tunnel, took the earth in bags and spread it out at Baqi.

On hearing the true story the king cried bitterly in gratitude. Allah and His Rasul (Sallaho Alaihe Wassallam) had chosen him for this great service. Thereafter he had them both killed. Then he had deep trenches dug all around the grave. It was so deep that the diggers had to dig till they reached water level. Then he had the trenches filled with molten pewter or lead so that none could reach the body of Rasulullah (Sallaho Alaihe Wassallam) from underneath. (Wafaa)

Story No. 40: (Episode)

Hazrat shaikh Shamsuddin Sawab (RA) who used to be one of the Supervisors of the Haram of Madinah relates: "I once had a close friend who used t frequent the house of the Governor of Madinah. Whenever I requested any special favors from the Governor, I used to acquire it through him. One day he came to me and said:

"A terrible thing happened today. Some people came to the Governor and gave him a substantial bribe in exchange whereof he should assist them in removing the bodies of Hazrat Abu Bakr (RA) and Hazrat Umar (RA) from where they lie buried, and the Governor has accepted the bribe."

Hazrat shaikh Sawab (RA) reports further: "This news filled me with sorrow and distress and I was lost in sorrow when suddenly the messenger of the Governor arrived at my door to call me to the Governor. I

accompanied him and the governor told me: "Tonight some people will come to the Masjid . Do not oppose them. Let them do whatever they wish, and do not try to stop them."

I said: "Very well," and left.

However I could not find rest. Instead remained seated behind the grave of Rasulullah (Sallaho Alaihe Wassallam) crying the rest of the day. Not for a second did my tears stop flowing. And no one knew what I was going through. When later that evening after Isha salaah, all the people had left the Masjid and we closed the doors of the mosque, some people came and made us open Baab as Salaam-the door nearest to the house of the Governor. As they entered I counted them and they were forty men in all. With them they had shovels, baskets for carrying the earth, and many other tools, normally used for digging. They all went towards the room wherein the graves are. I swear by Allah! That they had hardly reached the mimbar when the earth opened up and swallowed them all with their tools. It happened in such a way that not a sign was left of them.

The Governor waited for them in his house for a long time. Then he called me and asked: "O Sawaab, have these people still not reached you?" I replied: "Yes sir, they came."

I explained to him what had happened. This shocked him and he exclaimed: "What did you say? "Did that happen?" I replied: "Yes that is what happened. Come I shall show you the spot." He said: "No, there is no need thereof. Keep this quite, if you tell anybody about this, your head will be cut off." (Wafaa)

May Allah through his mercy and favors guide us to the correct behavior of this sacred place; and save us from the punishment due to misbehavior.

Important:

In these stories just related we have come across many cases where Rasulullah (Sallaho Alaihe Wassallam) had been seen in a dream. Now it is my duty to bring to the notice of the readers, something important. It is that whenever Rasulullah (Sallaho Alaihe Wassallam) was seen in a dream, it must be believed that it was the Rasul (Sallaho Alaihe Wassallam) who was seen and no one else. For numerous are the authentic reports wherein is stated the Rasulullah (Sallaho Alaihe Wassallam) said: "Whoever sees me in a dream, has indeed seen none but me, for verily Shaytaan is not allowed to imitate me."

The form in which various people see him differs in many cases. The difference does not lie in the object seen but in him who sees. The eyes belong to the body of the beholder and as much; the instrument (eyes) changes from person to person. For example in the case of a green, red, blue or black spectacles. If one looks at any object with any of these colored spectacles the picture will be according to the color of the spectacles. However the form and shape of the actual object did not change.

Hence when any one sees Rasulullah (Sallaho Alaihe Wassallam) and on him sees anything which does not become one of such exalted rank, it should be borne in mind that the fault lies in the beholder and not in the Rasul (Sallaho Alaihe Wassallam). Similarly, if the dreamer hears anything from the Rasul (Sallaho Alaihe Wassallam) which goes against Shariah; the fault lies with the hearer and not with Rasulullah (Sallaho Alaihe Wassallam).

Hazrat Ibn Ameerul Haaj (RA) writes in his " Mad'khal": "When having seen a dream or heard a voice from the unseen, one should be careful about inclining towards implementing that order which was seen or heard;

when that order is not in accordance with the practice of the elders of Islam of the first century. And so also one should guard against following a practice seen in a dream when the practice is against the Shari'ah. An example of this is those people to whom the Rasul (Sallaho Alaihe Wassallam) in a dream gave some order or prohibited something. They then started to follow that act accordingly without having referred back to the Qur'aan and sunnah.

The Qur'aan says:

"And if you differ in anything among yourself, refer it to Allah and His Rasul." (Surah Nisaa: 59)

Referring to him in person during his lifetime and comparing with his sunnah after his death. Note also that even though the saying of Rasulullah (Sallaho Alaihe Wassallam); " Whosoever sees me in a dream has indeed seen none but me" is truth, yet, did Allah not command us to follow the injunctions received during dreams nor act in accordance therewith.

In fact Rasulullah (Sallaho Alaihe Wassallam) told us that the pen is lifted from three people; the sleeper till he awakens; the infant and the insane. Further also, one can receive an authentic report only from one who awake, of sound mind and conscious not from him who is asleep. Thus whenever any order reaches us from Rasulullah (Sallaho Alaihe Wassallam) during our sleep, it should be first examined in the light of the Qur'aan and the sunnah. If found according to the Shari'ah; the dream is truth, and so also the words spoken; having come to the dreamer as glad tidings. However if found to be against the Shari'ah, then let it be known that the dream is truth, but as a result of Satanic influence some distortion has taken place in the hearing or seeing instruments (eyes and ears)

Hazrat Imaam Nawawi (RA) writes at the beginning of his book 'Tahzeebul Asmaa wal Lughaat' about the specialities of Rasulullah (Sallaho Alaihe Wassallam): "Whoever has seen him in a dream, has indeed seen him; for Shaytaan cannot imitate him. However, if anything is heard about the prescriptions of Sharia'h, it is not possible to follow these; not because of any doubt about the truth of the dream, but because the memory of the dreamer is unreliable."

The same is also explained in greater detail in 'Mad'khal', I have quoted as much as was felt necessary. The same is said by numerous other ulama.

Conclusion - The Farewell Hajj of Rasulullah (Sallaho Alaihe Wassallam)

All the ulama are agreed on this fact that Rasulullah (Sallaho Alaihe Wassallam) only performed Haj once after the hijrat. That was during the 10th year Hijri, which incidentally was the last year of his life. On this Haj journey such things were seen from him as is normally seen from someone who is about to take leave. Hence this Haj has become known as the Hajjatul-Widaa (the Farewell Haj). It was as if the Rasulullah (Sallaho Alaihe Wassallam) was bidding farewell to all his companions present there with him before his final departure to his Lord.

When initially Rasulullah (Sallaho Alaihe Wassallam) announced his intention to proceed for Haj thousands came forward with the same intention of being of those most fortunate ones to accompany him. And whoever heard of it expressed the desire to be with him. A large number of them had gathered in Madinah before the departure date. Many joined on the way. Some awaited him in Makkah and some even traveled directly to Arafat to join the vast host of Sahaaba there. According to Lam'aat on Abu Dawood their total number reached one hundred and twenty-four thousand.

Rasulullah (Sallaho Alaihe Wassallam) performed Zuhr, salaah in Madinah on the 24th or 25 or 26 of Zil-Qadah and said Asr prayers at Zul Hulaifa. (According to the historians it may have been either on Thursday, Friday or Saturday. Those who say the departure was on a Friday seem to be in the wrong because according to the most correct reports, they performed Zuhr four rak'aats before proceeding. So it could not have been on a Friday: In my own humble opinion the Rasul (Sallaho Alaihe Wassallam) and his companions left Madinah on Saturday the 25th of Zil-Qadah.)

At Zul Hulaifa they spent the night and here Rasulullah (Sallaho Alaihe Wassallam) consorted with all his wives who were present. For this reason the ulama say it is mustahab to have sexual relations with one's wife, if she accompanies him, before putting on the ihraam, so that both may remain chaste during the period in ihraam which often can be a long time.

On the next day about the tie of Zuhr, Rasulullah (Sallaho Alaihe Wassallam) performed ghusl for the ihraam. Then he donned the ihraam clothes, performed salaah in the mosque of Zul Hulaifa and made niyyat for the ihraam of a Qaarin. (The ulama say that this ihraam as from the outset for Qiraan). Here Rasulullah (Sallaho Alaihe Wassallam) also gave the Sahaaba (RA) the choice of putting on ihraam for Qiraan, Tamattu or Ifraad. Hazrat Jibra'il A.S. came to him at night and said: "This valley of Aqeeq is a blessed one. Perform salaah here and put on ihraam for Haj and Umrah." Hence Rasulullah (Sallaho Alaihe Wassallam) chose to be a Qaarin.

Having performed salaah the Rasul (Sallaho Alaihe Wassallam) came from the mosque, mounted his she-camel and loudly recited the Labbaik. Many thought that he only started his ihraam at this moment. This is not so because it actually started in the mosque and there only those near to him heard his Talbiya (Labbaik). Sitting on the camel his voice reached further.

From Zul Hulaifa they proceeded and climbed the mountain of Baida near Zul Hulaifa. As we know it is mustahab for the Haji in ihraam to recite the Talbiya aloud at every high place, Rasulullah (Sallaho Alaihe Wassallam) again recited it. From here the voice reached even further. Some Sahaaba (RA) were under the misunderstanding that the niyyat for ihraam was made here.

The procession went in the direction of Makkah. Hazrat Jibra'il A.S. appeared and told the Rasul (Sallaho Alaihe Wassallam) to inform the companions that they should recite the Talbiya loudly. This they did. When they reached the valley of Rowhaa they performed salaah there and he said to them: "Seventy Nabis have performed salaah here."

Rasulullah (Sallaho Alaihe Wassallam) luggage and Hazrat Abu Bakr (RA) were on the same camel which was given into the care of Hazrat Abu Bakr (RA)'s slave. When they reached the valley of Araj they had to wait for a long time for the slave to arrive. After some time of waiting he arrived and explained that the camel and goods had been lost. Hazrat Abu Bakr (RA) was overtaken by anger and beat the slave. Seeing this Rasulullah (Sallaho Alaihe Wassallam) smiled and said: "Look at what this muhrim is doing now." (See what he does while in ihraam). When the companions came to know that Rasulullah (Sallaho Alaihe Wassallam) goods had been lost, they quickly prepared food and brought it to him. He called Hazrat Abu Bakr R.A:

"Come, Allah has sent good food."

However, Hazrat Abu Bakr (RA) was still angered and Rasulullah (Sallaho Alaihe Wassallam) said:

"O Hazrat Abu Bakr, let your anger pass."

Thereafter Hazrat Saad (RA) and Abu Qais (RA) brought their camel laden with goods and bid Rasulullah (Sallaho Alaihe Wassallam) accept theirs but he replied:

"May Allah bless you, with Allah's grace our camel and goods have been found."

At the valley of Asfaan near Makkah. Hazrat Suraqa (RA) said to the Rasul (Sallaho Alaihe Wassallam): "O Rasulullah, teach us the way to perform Haj as if we were born this day (and knew nothing)." The Rasul (Sallaho Alaihe Wassallam) then told him what to do on entering Makkah.

At a place called Sarif, Aa'isha (RA) started her menstruation. As a result of this she was greatly troubled and disappointed and started weeping. "Oh, now my whole journey has come to naught: Haj is near and I have become unclean." Rasulullah (Sallaho Alaihe Wassallam) consoled her: "No Aa'isha, this is indeed something that happens to every woman." He then told her what to do in her predicament. Then he told those Sahaaba (RA) who had no animals to slaughter with them to enter Makkah, perform umrah and free themselves from the ihraam.

Very near Makkah at the valley of Azraq Rasulullah (Sallaho Alaihe Wassallam) said: "I see before me now that moment when Hazrat Moosa A.S. passed this way for Haj, fingers in the ears, loudly calling out the Labbaik."

At the Zu-Tuwa which is very near Makkah they spent the night. Then in the morning he performed ghusl once more for entrance into Makkah. Thereafter at the time of Dhuhaa on Sunday the 4th of Zil Haj he entered Makkah. (Most historians are more or less agreed on this date. In my opinion Zil Qadah had 29 days. Having left Madinah on a Saturday they entered Makkah on a Sunday, the 9th day of travel).

They went straight to the Masjidul Haraam, kissed the Hajarul Aswad and tawaaf. No Tahiyatul Masjid salaah was performed.

After tawaaf they performed two rak'ah salaah at the Maqaam-e-Ibrahim, reciting therein Surah Al Kaafiroon and Surah Ikhlās. Kissing the Hajarul Aswad once more, they mounted the hill Safa until they could see the

Ka'ba. Standing there, they prayed for a long while, reciting the takbeer and tahmeed. They then walked between Safa and Marwa seven times. When they came to Marwa in the end the Rasul (Sallaho Alaihe Wassallam) commanded those without 'hadee' (animals for slaughter) to free themselves from the ihraam. Then Rasulullah (Sallaho Alaihe Wassallam) (animals for slaughter) to free themselves from the ihraam. Then Rasulullah (Sallaho Alaihe Wassallam) went to his residence and remained in Makkah for four more days.

On the morning of Zil Haj the 8th at the time of Chasht salaah he left for Mina. All the companions had now put on ihraam for Haj and accompanied him to Mina where they performed five salaahs. Surah Murslaat was revealed on the evening of this day. On the next day (Friday) after sunrise they proceeded to Arafaat, where some companions had erected a tent for Rasulullah (Sallaho Alaihe Wassallam) at the Masjid Namirah. Rasulullah (Sallaho Alaihe Wassallam) stayed in it for a short while and then mounted his camel Qaswa to go in the direction of the valley of Arafaat. There he delivered a long sermon.

Among the things he said were: "O people, perhaps you shall not see me again after this. After this we shall not meet again at this place....."

After the sermon Hazrat Bilaal (RA) was commanded to call aloud the Azaan and they performed Zuhr and Asr salaah in the time of Zuhr. After salaah Rasulullah (Sallaho Alaihe Wassallam) went onto the plain of Arafaat on his camel and from then until maghrib made dua to Allah. During this period Hazrat Um Fazl (RA) wanted to find out if he was fasting or not. She sent a cup of milk and the Rasul (Sallaho Alaihe Wassallam) drank it sitting on his camel so that all could see he was not fasting.

During this period also one of the Sahaaba (RA) fell from his camel and died. Rasulullah (Sallaho Alaihe Wassallam) commanded that he be wrapped in his ihraam clothes for burial and said that on the day of Qiyaamah he shall be raised up still reciting the Talbiya.

During this period a group from Najd arrived and one of them asked Rasulullah (Sallaho Alaihe Wassallam): "What is Haj? " The Rasul (Sallaho Alaihe Wassallam) commanded someone to proclaim aloud that Haj means to step over at Arafaat for a time, "Whoever arrives here before day break on the 10th of Zil Haj had performed Haj. (Abu Dawood)

Rasulullah (Sallaho Alaihe Wassallam) prayed until the time of Maghrib for the forgiveness of his ummat with many tears with much humility. Allah promised to forgive all sins except injustice. Then he again begged: "O Allah, thou can forgive that too; and of Thy own accord can Thou right the wrongs done against the unjustly treated ones; and Thou can forgive unjust."

During this period was revealed the verse:

"Today have I perfected your religion for you and have completed my favor for you."

When this verse was revealed, the weight of revelation became so great that the camel could not bear it and had to sit down.

After sunset Rasulullah (Sallaho Alaihe Wassallam) left Arafaat before performing Maghrib salaah. On this part of the journey the camel moved at a very fast pace as if to show exceeding happiness and Rasulullah (Sallaho Alaihe Wassallam) had to hold her back. Whenever they ascended some hill, he held the reins loosely but as soon as level ground appeared he held the reins tight. At times he held the reins so tight that the camel's head was pulled so much back that it touched the canopy over the saddle.

Hazrat Asaama bin Zaid (RA) traveled with Rasulullah (Sallaho Alaihe Wassallam) on the same camel on this part of the journey. Near Muzdalifah Rasulullah (Sallaho Alaihe Wassallam) descended from his camel in order to urinate. Afterwards Hazrat Asaama (RA) poured the water for him to perform wudhu. Later it became fixed habit for Hazrat Ibn Umar (RA) that whenever he reached this place during Haj, he descended to make wudhu, pointing out that Rasulullah (Sallaho Alaihe Wassallam) made wudhu there. Having made wudhu, Hazrat Asaama (RA) reminded Rasulullah (Sallaho Alaihe Wassallam) about Maghrib salaah but he replied: "Let us proceed and say Magrib prayers at Muzdalifah."

When they reached Muzdalifah, Rasulullah (Sallaho Alaihe Wassallam) once more performed wudhu and said Maghrib and Esha prayers together. After salaah he remained busy with duaa. According to some reports, Allah accepted his plea on behalf of the unjust ones here too. (See previous page)

On this same night he sent the women, children and the aged ones ahead to Mina because he feared that they would find great difficulty in traveling with this vast crowd. With the rest of the companions he remained till the next morning. They said Fajr salaah and left Muzdalifah for Mina before the sun rose. This time Hazrat Asaama (RA) had taken his place among those who walked and Hazrat Fadhl bin Abbaas (RA) sat with Rasulullah (Sallaho Alaihe Wassallam) on the camel. Hazrat Fadhl (RA) was still a very young man. On route a young girl came to ask Rasulullah (Sallaho Alaihe Wassallam) a question about Haj Badal on behalf of her father. Hazrat Fadhl (RA) looked at the girl and Rasulullah (Sallaho Alaihe Wassallam) with his blessed hand turned his face away from her, so that he should not look at this 'strange' woman, and said:

"Today is such a day, that whoever controls his eyes, his ears and his tongue against sin, shall be forgiven." Along the road Hazrat Fadhl R.A picked up the stones Rasulullah (Sallaho Alaihe Wassallam) required. People came to ask numerous questions which were answered. One person asked: "O Rasulullah (Sallaho Alaihe Wassallam) my mother has become very old and weak. Even if we should tie her on the back of a camel, we fear death will overtake her. Can I perform Haj on her behalf?" Rasulullah (Sallaho Alaihe Wassallam) replied: "if your mother had an outstanding debt, would you carry the burden of settling it?"

The man said: "Certainly." Rasulullah (Sallaho Alaihe Wassallam) then went on: "So also should you take Haj." Soon the procession passed Wadi-e-Muhassar. This was the place Allah destroyed Abraha and his forces who came with a mighty and elephants to destroy the Ka'bah. As they passed through this valley Rasulullah (Sallaho Alaihe Wassallam) drove his camel through it with haste, so as to pass quickly through a place where the wrath of Allah had once descended.

On arrival at Mina on the morning of the 10th Zil Haj they proceeded straight to the Jamaratul Aqaba and threw stones at it. The Talbiya that had continued up to this moment from the time ihraam was put on, was now stopped.

Rasulullah (Sallaho Alaihe Wassallam) then went to his tent (where he was to remain for the following two days) and gave another lengthy sermon. In it many things were explained such things were said as is normally said at a time of farewell.

Thereafter Rasulullah (Sallaho Alaihe Wassallam) went to the Man'har where animals are slaughtered and for every year of his 63 years of life he slaughtered a camel. A total of sixty-three camels. Of these six or seven came forward of their own accord as if eager to be slaughtered in Allah's way. Apart from these Hazrat Ali (RA) slaughtered the rest to complete one hundred camels.

Thereafter an announcement was made that whoever desired could take pieces of meat to eat. Rasulullah (Sallaho Alaihe Wassallam) then commanded Hazrat Ali (RA) to cut a piece of meat from each of the slaughtered animals and boil it together in one pot. This was done and Rasulullah (Sallaho Alaihe Wassallam) ate from this gravy. Rasulullah (Sallaho Alaihe Wassallam) also slaughtered a cow on behalf of the woman of his household.

After this Hazrat Ma'mar (RA) or Hazrat Kharash (RA) was called to cut the hair of Rasulullah. The head was shaved, nails trimmed and the hair and nails distributed among the Sahaaba (RA) It is said that the hair of Rasulullah (Sallaho Alaihe Wassallam) which are still in the possession of some people to this day were received here at Mina. Having cut his hair Rasulullah (Sallaho Alaihe Wassallam) took off his ihraam clothes, applied scent to himself and put on his usual clothes.

Many people came to ask questions on Haj. On this day four things are to be done viz. Throwing stones at the Jamaratul Uqba, Qurbani, cutting of hair and tawaaf. These are to be performed in the prescribed order. Some Sahaaba (RA) made mistakes in not maintaining the correct order. They came to Rasulullah (Sallaho Alaihe Wassallam) and explained. And to almost all of them he said that not having stuck to the correct order was no sin. "Sin is to attack the honor and respect of a Muslim."

At the time of Zuhr Salaah Rasulullah (Sallaho Alaihe Wassallam) left with his procession for Makkah to perform Tawaafuz-Ziyaarah. He performed Zuhr salaah in Makkah after tawaaf and then returned to Mina. He also visited the Bi'r-Zam Zam and drank to his fill with Zam Zam. According to some reports he drew the water himself and according to other reports he is said not to have drawn himself and to have said:

"Had I not feared that people will overcome you in conquest, I would have drawn water myself to drink." What actually could have taken place is that water was drawn many times. At some time when he was alone Rasulullah (Sallaho Alaihe Wassallam) drew it up by himself and at another time when there was a huge crowd around, he had it drawn for him, Rasulullah (Sallaho Alaihe Wassallam) drank the Zam Zam while standing.

Then Rasulullah (Sallaho Alaihe Wassallam) performed saee between Safa and Marwa. Some reports deny it: the Hanafi accept it.

Returning to Mina Rasulullah (Sallaho Alaihe Wassallam) remained there for days and threw stones at the Jamaraat daily after Zawaal. Some reports also say that he went for tawaaf to the Baitullah every night. Many sermons were delivered at Mina. Once again there appeared these kind of farewell words:

"Perhaps I shall not again meet you here in future."

Surah Nasr (Iza Jaa'a Nasrullahi) was revealed. Some reports say it was already revealed in Madinah before this time. After this revelation the Rasul (Sallaho Alaihe Wassallam) used to say that in this chapter he was given news of his coming death, which was near at hand. On the Tuesday 13th of Zil Haj after having thrown the last Jamaraat they left Mina or Makkah. Outside Makkah at Mahaaab (also called Bat'haa or Khaif bani Kinana) Rasulullah (Sallaho Alaihe Wassallam)'s slave Hazrat Abu Raafi (RA) had erected a tent and here Rasulullah (Sallaho Alaihe Wassallam) stopped to spend the night. Here he performed Zuhr, Asr, Maghrib and Esha salaahs. Then he rested for a while. This place was the one where in the 6th year of Islam the Infidels of Makkah had made an agreement among themselves to boycott the Muslims and Banu Haashim and to have no dealings with them whatsoever. No buying, selling, marriage, meeting etc. until such a time that Banu Haashim, the family of Rasulullah (Sallaho Alaihe Wassallam), delivered him into their hands to deal with him as they saw fit. Their intention was to kill him. At this spot that agreement was written and

signed. It is a well-known story and all know what the outcome was. Now Rasulullah (Sallaho Alaihe Wassallam) was sitting at the same place as the conqueror.

After resting for a while Rasulullah (Sallaho Alaihe Wassallam) led his companions for the farewell tawaaf. On this evening too he sent Hazrat Aa'isha (RA) with her brother Hazrat Abdur Rahmaan (RA) for an umrah to Tan'eem. When they had performed that and returned to Muhasaab, the command was given for the return to Madinah.

On another point the ulama are not agreed. Did Rasululllah S(Sallaho Alaihe Wassallam) enter the Ka'bah on this Haj or not. We know definitely that he did enter but some ulama say it was at the time of the Conquest of Makkah. Some ulama say that before leaving for Madinah Rasulullah (Sallaho Alaihe Wassallam) performed Fajr salaah in Makkah, wherein he recited surah Toor and then left Makkah on the morning of Wednesday 14th Zil Haj in the year 10 Hijri. On the 18th Zil Haj Rasulullah (Sallaho Alaihe Wassallam) stopped at Ghadeer-Kham, near Juh'fa and there ascended a lofty place to deliver a sermon. In this sermon he also extolled the virtues of Hazrat Sayidna Ali (RA) This is the moment which the Rafihis (the Shias) have mistakenly called Eid of Ghadeer. Hazrat Sayidna Ali (RA) used to say:

"With regard (to their relationship) to me two groups had gone astray viz. Those who exceed all bounds in their love for me and those whose excessive hatred exceeded all bounds."

(See Tarikh al Khulafa as reported by Haakim; reference here is to the Shias and Kharijis).

The procession spent the night at Zul Hulaifa. After performing Fajr salaah they entered Madinah of Maaras while reading this duaa:

"We return, seeking repentance and worshipping Allah while we indeed praise our Lord."

In the year 1342 Hijri I wrote a booklet on the Hajjatul Widaa. (The farewell Haj) in Arabic wherein I compiled all the different reports into one complete continuous report of the Haj of Rasulullah (Sallaho Alaihe Wassallam). Therein I also noted the source of each incident, discussed the fiqh aspects and noted the original source of every Hadith. It is from that book that I have copied this portion concerning the Hajjatul Widaa. (This book has now been printed both in Arabic and in Urdu-Translator)

After Haj Rasulullah (Sallaho Alaihe Wassallam) lived for two more months before he passed away. Hazrat Abu Bakr (RA) became the first Khalifa.

During his first year of Khilaafat, he himself did not go for Haj but appointed Hazrat Umar R.A as the leader of pilgrims (Ameerul-Haj) to Makkah. The following year he led the Muslims himself for Haj. When Hazrat Abu Bakr (RA) passed away he was followed by Hazrat Umar (RA) as the second Khalifa, who in the first year sent Hazrat Abdur Rahman bin Owf (RA) himself led the Hajis. In fact during the last year of his Khilaafat he went out of his way to take the women folk from the household of Rasulullah (Sallaho Alaihe Wassallam) for Haj. When Hazrat Uthman (RA) was chosen as the third Khalifa he also did not go for Haj in the first year i.e. 24 Hijri and appointed Hazrat Abdur Rahman bin Owf (RA) as Ameerul Haj. Then from 25 A.H. to 34 A.H. he led them himself. When he was imprisoned in his house, Hazrat Abdullah bin Abbaas (RA) was appointed Ameerul-Haj.

Although Hazrat Sayidna Ali (RA) performed Haj on numerous occasions before his Khilaafat, he was never able to perform Haj afterwards as a result of his pre-occupation with wars, e.g. Battle of Jamal, Battle of Siffeen etc.

And now having come so far ii wish to end this book with a few incidents from the lives and Haj of the saintly elders of Islam that these may be examples and warnings to us all.